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THE DEVOTION TO THE SACRED HEART OF *JESUS.*

THE FOURTH EDITION.

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THE PREFACE.

THE following Sheets are deſigned to convey a clear and preciſe notion of the nature and excellency of the Devotion to the ſacred Heart of Jeſus, and to propoſe the ſeveral duties and pious practices belonging to it. The whole will be conducted in a manner, that will not exceed the reach of the moſt ordinary capacity, and yet contain every thing that is neceſſary for the general information of the Faithful, and for the particular comfort of pious Souls.

LOQUAR ad cor ejus, & ab ipſo, quod voluero, impetrabo.

I will ſpeak to his Heart, and from it obtain whatever I ſhall deſire.

S. Bonavent. in ſtimulo amoris.
P. 1. Cap. 1.

THE

DEVOTION

TO THE

SACRED HEART OF JESUS.

PART THE FIRST.

The Nature and Excellency of this Devotion.

THE Devotion to the ſacred Heart of Jeſus has Jeſus Chriſt himſelf for its author: it is he that planned the project thereof; he explained the nature of it, and foretold its future progreſs. The Church has at all times conſidered the ſacred Heart of Jeſus as an object worthy her veneration; for whilſt ſhe honoured, as ſhe ever did, his ſacred humanity,

doubtleſs the Heart, which is the principal part thereof, muſt have deſerved her adoration. However, this Devotion, though ever holy in itſelf, has not always been ſolemnized alike. It is only in theſe latter days, that the time appointed by the eternal decrees of Providence being come, Almighty God was pleaſed to diſcloſe to the whole world, the ineſtimable treaſures of the ſacred Heart of his Divine Son. Such ever was the conduct of God over his Church: from time to time, in order to rouſe and ſtir up the piety of the faithful, he ſets up devotions, which though not new in themſelves as to the ſubſtance and ground-work, are yet ſo in their ſolemnity and reſpective circumſtances. Thus has he eſtabliſhed the Devotion to the moſt adorable Sacrament of the Altar; thus again the Devotion to his ſacred Name, to his ſacred Wounds, &c.

But to give a more clear idea of this Devotion, let us trace it back quite

quite up to its ſource, and ſee on what occaſion it came forth.

In the year 1680, there lived in the Dioceſs of Autun, in the Town called Paroi le Monial, in the Monaſtery of the Viſitation, a young woman, unknown to the world, but favoured with the moſt ſtrict communications with Almighty God, a worthy ſpouſe of the ſpotleſs Lamb. Her life was a ſeries of the moſt eminent virtues, and her ſoul was filled with the moſt diſtinguiſhed graces. For many years this devout ſoul had been inceſſantly engaged in the meditation of the immenſe riches of the adorable Heart of Jeſus Chriſt. For many years ſhe glowed with the holy extaſies of a divine and uninterrupted love at the ſight of its perfections. She had long ſighed after that happy moment, when ſhe might ſee this amiable Heart known, honoured, and loved, throughout the whole world. She then little knew that ſhe was to be the happy perſon choſen by Al-

mighty God to bring about this great work. On a certain day within the Octave of Corpus Chriſti, finding herſelf more than ordinarily burning with this ardent deſire, Jeſus Chriſt appeared, and ſpoke thus to her.* "You cannot (ſays he) teſtify your "love for me better, than by doing "what I have ſo often aſked at your "hands:" and diſcloſing his ſacred Heart, he ſaid, "Behold this Heart, "which has loved mankind ſo ten-"derly, and ſpared nothing even to "the waſting and conſuming itſelf in "teſtimony of its love; and yet in "return I generally meet with no-"thing but ingratitude, contempt, "ſacrileges, irreverences, and cold-"neſs, even in the very Sacrament "of

* As the Church does not pronounce on the authenticity of this Revelation, or the ſanctity of the perſon to whom it was made, in order to conform, as we ought, to the wiſe regulations of the Holy See, we only relate this as an hiſtorical fact, yet ſo certain and ſo averred, as to challenge deſervedly our belief and adherence. We ſpeak here as formerly the Faithful ſpoke of the Revelation of S. Juliana, which gave riſe to the ſolemnity of the Feaſt of Corpus Chriſti.

" of my Love; and ſtill what more
" ſenſibly affects me, is, that I receive
" this uſage from hearts peculiarly
" conſecrated to my ſervice. Where-
" fore I demand of thee, that the
" firſt Friday after the Octave of the
" Bleſſed Sacrament be conſecrated
" to a ſpecial feaſt in honour of my
" Heart; that a ſolemn reparation
" of honour, and a public act of at-
" tonement be offered to it on that
" day, and holy communion received
" with an intent to repair by it, as
" far as poſſible, all the injuries and
" affronts it has received, when ex-
" poſed on the Altars; and I pro-
" miſe it ſhall dilate itſelf to pour
" profuſely the gifts of its divine love
" on all ſuch perſons, as ſhall pay to
" it this homage, and induce others
" to the performance of the ſame re-
" ligious Office."

Theſe are the words of Jeſus Chriſt himſelf, and from them duly weighed as from a moſt copious ſpring, flow ſuch truths as moſt properly belong

to this Devotion, and are the fitteſt to convey a diſtinct notion of the nature of it. They will be more fully unfolded in the following Queries.

FIRST QUERY.

What is the Object of this Devotion?

A. THE object thereof is the Heart of Jeſus Chriſt, an object of all others evidently the nobleſt, the holieſt, the greateſt, the moſt divine, and altogether the moſt ſweet and moſt amiable that can poſſibly be conceived. Hence it follows that a Devotion relating to it bears with it that particular mark of ſanctity, dignity, grandeur, ſweetneſs, and lovelineſs, which no other can come up to. The dignity of this adorable Heart ariſes,

1. From its union with the moſt perfect and moſt compleat Soul that ever was, whereof this divine Heart has

has been the organ, in the production of its ſenſible affections. From this cloſe union of the Heart with the Soul, that univerſal notion among all polite nations is ſprung, whereby they are induced to pay to the Hearts of great men after their death honours ſuitable to the merits of the Soul they were united to. If ſo, what ſhall we ſay of the ſacred Heart of Jeſus, ſince it was united to ſuch a Soul?

2. To what a pitch of grandeur and infinite merit is it not raiſed by its union with the ſecond perſon of the Bleſſed Trinity? Whatever belongs to the adorable perſon of Jeſus Chriſt claims all our veneration in an infinite degree; the leaſt part of his ſacred body, a drop of his blood, a hair of his head, deſerves our utmoſt adoration. Every thing that has but touched his ſacred body becomes thereby venerable, as the croſs, the nails, the lance, the thorns. If the lance, which pierced the Heart of Jeſus,

Jeſus, is by that very touch become an object of veneration to the whole Church, what ſhall we ſay of the Heart itſelf, which has imparted ſo much dignity to the contemptible ſteel?

3. A farther proof of the dignity of the Heart of Jeſus is taken from the divine function it was formed for, I mean that of burning inceſſantly with the pureſt and moſt ardent flames of the love of God. From the very firſt inſtant of its production, it glowed with that divine and uninterrupted fire to the laſt inſtant of its mortal life, and will ever thus burn for all eternity. By one ſingle act of the love of God produced by it, the divine Majeſty is infinitely more honoured than it could poſſibly be by the united love of all creatures even poſſible during a whole eternity. How noble then muſt that Heart be, the function whereof is to receive continually the impreſſions of this ſacred love, and produce

produce the higheſt acts thereof uninterruptedly for all eternity? Hence the complacency of the eternal Father for this divine object, ſince nothing can be more acceptable in his eyes, than the never ceaſing love of his only Son.

It is plain from all this that we do not mean to honour the ſacred Heart of Jeſus barely as an inanimate and lifeleſs Heart, but we conſider it as united to the divine perſon, and as the chief inſtrument of the operations of the moſt holy Soul that ever was. This undoubtedly was not ſufficiently attended to by thoſe who at firſt ſeemed to attack this devotion. They conſidered the ſacred Heart merely as an inanimate piece of fleſh, without life or feeling, as a holy relick purely material without paying any attention to its union with the Divinity, and to ſuch ſpiritual and divine riches as are annexed to it, and which impart to it life and motion.

SE-

SECOND QUERY.

What is the End of this Devotion?

A. WE are to conſider the ſacred Heart of Jeſus under two different aſpects; on one ſide as a Heart full of love and breathing, we may ſay, nothing but the ſalvation of mankind; on the other ſide, as a Heart that is offended, inſulted and deſpiſed by unthinking man, by ſinners void of all ſenſe of gratitude and unaffected by his love. The inclination of this adorable Heart to reconcile man to God, and earth to Heaven, muſt raiſe in us ſentiments of the moſt ardent love, and feelings of the greateſt ſorrow to diſpoſe us for a reparation of the wrongs and outrages it daily ſuffers. The end therefore propoſed by this devotion, to which the faithful are earneſtly invited, is in the firſt place to honour by frequent acts of love and adoration, and by all manner of ſubmiſſion

and

and homage, the unbounded love of Jeſus for us throughout the whole courſe of his mortal life, but chiefly in the Sacrament of the holy Euchariſt, the ſum and abridgement of all his wonders, where he ſtill burns with the love of us. In the next place it is to ſhare in his grief, and to make amends on our part for thoſe many inſults his love for us expoſed him to during his mortal life, and ſtill now expoſes him to every day in the bleſſed Sacrament; where he is ſo little loved by men, ſo little known, and oftentimes ſo outrageouſly abuſed even by thoſe who know him.

THIRD QUERY.

What is the Difference between the Devotion to the ſacred Heart, and that which is paid to the bleſſed Sacrament.

A. 1. IT is very great. They differ in their object, motive and end.

end. The firſt is directed wholly to the adorable Heart of Jeſus Chriſt in the bleſſed Euchariſt without any relation to the other parts of his body: in the latter, the Body of Jeſus Chriſt whole and entire as hidden under the ſacramental ſpecies, is propoſed to our adoration, without any ſpecial reference to his ſacred Heart. Again, the motive of our devotion to the ſacred Heart of Jeſus Chriſt is, 1. The infinite love he bears us in that ſacred Heart united perſonally to the Divinity; and 2. The many injuries, affronts, and indignities it receives ſtill in return from ungrateful man, eſpecially in the bleſſed Euchariſt: whereas the motive of our devotion to the bleſſed Sacrament, is the infinite dignity of the adorable Body and Blood of Chriſt united to the Divinity, and worthy of the adoration of men and Angels.

The end propoſed in the Devotion to the ſacred Heart is to excite us to a ſpecial

a ſpecial honour and love for that ſacred heart, and to make an atonement and compenſation, as far as in us lies, for the many injuries and affronts offered to the divine love at all times, but principally in the abuſe and profanation of the moſt bleſſed Sacrament. This reparation of honour is directed to the adorable Heart, as to the ſource and principle of this divine and euchariſtic love. Now the Devotion to the bleſſed Sacrament is abſolutely independent on the ſacrilegious indignities committed againſt the real preſence; and it would equally ſubſiſt in all its parts, if Almighty God had always been worthily ſerved in the bleſſed Sacrament, ſince it would ſtill ever be juſt to pay to the ſacred humanity under the ſacramental veils an infinite honour, love, devotion, and gratitude.

THE

DEVOTION

TO THE

SACRED HEART OF JESUS.

PART THE SECOND.

The Practice of this Devotion.

IN general by the practice of this Devotion, nothing more is meant than the uſe of ſuch means as are beſt calculated to render us true adorers and faithful imitators of the ſacred Heart of Jeſus Chriſt. Now this practice is both interior and exterior. The interior practice conſiſts in the inward acts of faith, adoration, love, hope, confidence, gratitude, and the like. The exterior practice

practice conſiſts in outward and viſible acts, ſuch as are meant to denote outwardly the inward devotion. Of this ſort are prayers, novenas, confeſſions, and communions, viſits to Jeſus Chriſt in the bleſſed Sacrament, aſſociations, confraternities, faſting, penances, and generally all pious and edifying acts, which are performed to honour the adorable Heart of our bleſſed Redeemer. Whereupon it is not amiſs to obſerve, that we muſt not ſo reſt and depend on theſe outward practices, as to perſuade ourſelves, that if we have but performed them, we have thereby fulfilled all juſtice. This would be confining the whole ſyſtem of Devotion to bare and empty ceremonies. Much leſs ought they to be conſidered as a claim to impunity for one's faults, or as a ſecurity of a future converſion after having long ſlighted Almighty God's grace. This would be a groſs illuſion, and a fatal abuſe ever diſavowed by true

devotion

devotion. But on the other hand, becauſe devotion is miſuſed, it is no reaſon why it ſhould be condemned or ſuppreſſed; for the beſt things are liable to be miſuſed. The abuſe indeed ought to be checked, but the devotion itſelf, wholly ſaintly and ſolid, ſhould ever be preſerved.

Theſe general notions being once premiſed, let us now conſider in particular the devotions to be practiſed in honour of the ſacred Heart of Jeſus. Among them, ſome are to be performed every year, ſome every month, ſome every week, and ſome every day.

EVERY YEAR.

THE ſolemn Feſtival of this Devotion is fixed on the firſt Friday after the Octave of Corpus Chriſti. This day muſt be ſanctified and conſecrated to the love of our bleſſed Saviour, by prayer, pious reading, viſits to the bleſſed Sacrament, and every

every other good work; and therefore on the eve of this ſolemn day, prepare your heart by ſome act of penance or charity, for the reception of divine grace. On the feſtival itſelf repair to the ſacraments of penance and holy communion. At confeſſion accuſe yourſelf, and deteſt, in a ſpecial manner, your many infidelities and acts of diſreſpect towards the bleſſed Sacrament. Your communion ought to be performed with ſo much the more fervour, as it is intended as a reparation of honour, and an atonement for the many negligences and defects in former communions. In the afternoon pay a ſpecial viſit to the bleſſed Sacrament, and there make a ſolemn act of atonement to the ſacred Heart, for all the indignities it daily receives in the bleſſed Euchariſt, and for ſuch as we ourſelves perhaps have been guilty of.

EVERY MONTH.

BESIDES the principal Feſtival which happens but once a year, the firſt Friday of every month has been alſo conſecrated to the ſacred Heart. On that day the clients endeavour to perform, either wholly, or in part, the religious duties practiſed on the feaſt itſelf, viz. confeſſion, communion, viſits to the bleſſed Sacrament, the reparation of honour, &c.

Though the firſt Friday of the month be conſidered as a ſpecial feſtival, yet the clients are not thereby debarred from attending to their reſpective ſecular employments, provided they offer their work to God for that end.

EVERY WEEK.

THE fervorous clients of this Devotion, who endeavour to procure for themſelves a more plentiful

flow

flow of heavenly graces, are not ſatisfied with honouring this divine Heart once a month: they moreover conſecrate the Friday of every week to its honour, by the performance of ſome acts of devotion, ſome good works, or ſmall mortifications interior or exterior, in order to teſtify their gratitude, and repair, by their love, the ingratitude of man to Jeſus Chriſt. Thus we find, that in other devotions beſides the principal feſtival, particular and privileged days are kept every week in the year. Tueſday, for inſtance, to the guardian Angels; Thurſday to the bleſſed Sacrament; Saturday to the bleſſed Lady, &c.

EVERY DAY.

THE following method of practiſing this Devotion is the more valuable, as it is the moſt frequent, and lies within every one's power, viz. to perform all our daily actions

in union with the ſacred Heart; ſo that when we pray, we pray with it; when we love, we love with it; when we act, we act with and in it; when we ſuffer, we ſuffer with and for it. This is an admirable art to heap up treaſures of merits, graces and glory. For as there is nothing ſo noble in the eyes of the divine Majeſty, as the ſacred Heart of his Son, ſo there is nothing more acceptable to him, than the union of our actions with his adorable Heart. The infinitely holy diſpoſitions of it, make up for the deficiency of our very imperfect actions, which through this union are in ſome meaſure divinized.

Think therefore often, devout ſouls, on Jeſus Chriſt, and repair to him in all your wants; adviſe with him in your doubts and anxieties; ſpeak to him of your troubles and afflictions; give him an account of your thoughts, deſigns, and ſchemes; lay before him your faults, temptations, and paſſions. Beg of him to remedy

remedy all your evils; live in him; breathe for him alone. He will amply ſupply the want of every thing elſe, if you but know how to ſeek all things in him.

Beſides theſe methods annexed to certain particular times, there are others which may be uſed at all times. Such are the reparation of honour, the act of conſecration to the ſacred Heart, communions, viſits to the bleſſed Sacrament, &c. Such again are the exterior ſigns, the clients of this Devotion wear about them, as pictures, medals, and ſcapulars.—Such, in ſhort, are the beads, the litanies, and other prayers, conſecrated to the honour of this divine Heart.

The Act of Conſecration to the ſacred Heart of Jeſus.

O MOST amiable Heart of my divine Redeemer! in conſideration of thy infinite love for all men, and

and for me in particular; of the oppreſſing grief and other pains, thou haſt endured for my ſins; of the moſt precious blood thou haſt been pleaſed to ſhed for my redemption; of the exceſſive love thou haſt ſhewn us in the inſtitution of the moſt bleſſed Sacrament of the Altar; and of thoſe infinite perfections, which make thee ſo amiable, I, N N. do this day conſecrate myſelf to thee without reſerve for the remainder of my life. To thee I conſecrate my body, my ſoul, my thoughts, my words, my actions, and my ſufferings; deſiring thereby to contribute to thy greater glory. In particular I conſecrate to thee my heart with all its motions: deſiring it may love thee only; rejoice in thee only; and not breathe but for thee alone: for however unworthy an offering it may be, thou canſt not refuſe it, ſince thou thyſelf haſt aſked it of me.

Receive it then, O divine Heart of Jeſus; purify it, ſanctify it, and inflame

inflame it with thy moſt pure love, that it may not act, but by the motion of thy love; nor ſuffer, but for thy love. May it grieve only, that it loves thee ſo little; and rejoice only in loving thee much. May it deſire nothing, but the continual increaſe of thy love; nor fear nothing, but to let that holy love relent and be conſumed. In a word, make my heart like unto thine, that by thee, with thee, and like thee, it may eternally love the Father, the Son, and the Holy Ghoſt. Amen.

The Prayer of S. GERTRUDE.

HAIL, O ſacred Heart of Jeſus! living and quickening ſource of eternal life; infinite treaſury of the divinity; burning furnace of divine love: thou art my refuge and my ſanctuary. O my amiable Saviour! conſume my heart with that burning fire, with which thine is ever inflamed. Pour down on my ſoul thoſe graces,

graces, which flow from thy love, and let my heart be so united with thine, that our wills may be one, and mine in all things conformable to thine. May thy will be the standard and rule, both of my desires and of my actions. Amen.

THE

LITANY

OF THE

SACRED HEART.

LORD have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven, have mercy on us.
God the Son Redeemer of the World,
God the Holy Ghoſt,
Holy Trinity one God,
Heart of Jeſus,
Heart of Jeſus formed in the womb of the moſt bleſſed Virgin,
Heart of Jeſus hypoſtatically united to the eternal word,
} Have mercy on us.

Heart

Heart of Jeſus ſanctuary of the Divinity,
Heart of Jeſus Tabernacle of the moſt Holy Trinity,
Heart of Jeſus temple of all ſanctity,
Heart of Jeſus fountain of all graces,
Heart of Jeſus moſt meek,
Heart of Jeſus moſt humble,
Heart of Jeſus moſt obedient,
Heart of Jeſus moſt chaſte,
Heart of Jeſus furnace of love,
Heart of Jeſus ſource of contrition,
Heart of Jeſus, treaſure of wiſdom,
Heart of Jeſus ocean of bounty,
Heart of Jeſus throne of mercy,
Heart of Jeſus abyſs of all virtues,
Heart of Jeſus ſorrowful in the garden,
Heart of Jeſus ſpent with a bloody ſweat,

} Have Mercy on us.

Heart

Heart of Jeſus glutted with reproaches,
Heart of Jeſus conſumed for our ſins,
Heart of Jeſus made obedient even unto the death of the croſs,
Heart of Jeſus pierced through with a lance,
Heart of Jeſus refuge of ſinners,
Heart of Jeſus fortitude of the juſt,
Heart of Jeſus comfort of the afflicted,
Heart of Jeſus main ſtrength of the tempted,
Heart of Jeſus terror of the devils,
Heart of Jeſus ſanctification of hearts,
Heart of Jeſus perſeverance of the good,
Heart of Jeſus hope of the dying,

} Have mercy on us.

O Heart

Heart of Jeſus joy of the bleſſed, have mercy on us,
Heart of Jeſus the delight of all the Saints, have mercy on us.
Lamb of God, who takeſt away the ſins of the world, ſpare us, O Jeſus.
Lamb of God, who takeſt away the ſins of the world, hear us, O Jeſus.
Lamb of God, who takeſt away the ſins of the world, have mercy on us, O Jeſus.
V. O moſt ſacred Heart of Jeſus, have mercy on us,
R. That we may worthily love thee with our whole hearts.

Let us pray.

O GOD! who out of thy immenſe love haſt given to the faithful the moſt ſacred Heart of thy Son our Lord, as the object of their tender affections: grant, we beſeech thee, that we may ſo love and honour this pledge

pledge of thy love on earth, as by it to merit the love both of thee and thy gift, and be eternally loved by thee and this moſt bleſſed Heart in Heaven. Through the ſame Jeſus Chriſt our Lord thy Son, who liveth and reigneth with thee in the unity of the Holy Ghoſt, one God world without end. Amen.

O ſacred Heart of Jeſus! overflowing with all ſweetneſs; to thee we recommend ourſelves, and all our concerns, our friends, benefactors, parents and relations; our ſuperiors and enemies: take under thy protection this houſe, this city, and this kingdom: extend this thy care to all ſuch, as lie under any affliction; and to thoſe, who labour in the agony and pangs of death: caſt an eye of compaſſion on the obſtinate ſinner, and more particularly on the poor ſuffering ſouls in Purgatory; as alſo on thoſe, who are engaged and united with us in the holy confederacy of honouring and worſhipping

ſhipping thee. Bleſs thee, in particular, O bountiful Heart, and bleſs them according to the extent of thy infinite goodneſs, mercy, and charity. Amen.

THE

REPARATION OF HONOUR

TO THE

SACRED HEART,

For the FEAST, &c.

O MOST amiable and adorable Heart, centre of all hearts, glowing with charity and inflamed with zeal for the intereſt of thy Father, and the ſalvation of mankind! O Heart, ever ſenſible of our miſery, and ever in motion to redreſs our evils; the real victim of love in the holy Euchariſt, and a propitiatory ſacrifice for ſin on the Altar of the Croſs! ſeeing that the generality of Chriſtians make no other return for theſe thy mercies, than a contempt of thy favours, forgetfulneſs of their own obligation, and ingratitude to the beſt of benefactors; is it not juſt,

juſt, that we thy ſervants, penetrated with the deepeſt ſenſe of the like indignities, ſhould enter upon a due and ſatisfactory reparation of honour to thy moſt ſacred majeſty? Humbly proſtrate therefore in body and mind, before Heaven and earth, we ſolemnly declare our utter deteſtation and abhorrence of ſuch a conduct. Inexpreſſible, we know, was the bitterneſs which the multitude of our ſins brought on thy tender Heart; inſufferable the weight of our iniquities, which preſſed thy face to the earth in the Garden of Olives; and inſurmountable thy anguiſh, when expiring with love, grief, and agony, on Mount Calvary, with thy laſt breath thou wouldſt reclaim ſinners to their duty, and repentance. This we know, O dear Redeemer, and would moſt willingly redreſs theſe thy ſufferings by our own, or ſhare with thee in thine.

O merciful Jeſus ever preſent on our Altars, and with a Heart open to receive

receive all, who *labour, and are heavily burdened!* O adorable Heart, ſource of true contrition, impart to our hearts the true ſpirit of penance, and to our eyes a fountain of tears, that we may bewail and waſh away our ſins, and thoſe of the world. Pardon, divine Jeſus! all the injuries, reproaches, and outrages done thee, through the courſe of thy holy life and bitter paſſion. Pardon all the impieties, irreverences, and ſacrileges, which have been committed againſt thee in the Sacrament of the Euchariſt, from its firſt inſtitution. Graciouſly receive the ſmall tribute of our ſincere repentance, as an agreeable offering in thy ſight, and in requital for the benefits we daily receive at the Altar, where thou art a living and continual ſacrifice, and in union of that bloody holocauſt, thou didſt preſent to thy eternal Father from the croſs, on Mount Calvary.

Sweet Jeſus! give thy bleſſing to

the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring thee after a proper manner in thy sacrament of love, the holy Eucharist; thus to repair, by a true conversion of heart, and a becoming zeal for thy glory, our past negligences and infidelities. Be thou, O adorable Heart! who knowest the clay of which we are formed, be thou our mediator with thy heavenly Father whom we have so grievously offended. Strengthen our weakness; confirm our resolution; and, with thy charity, humility, meekness and patience, cover the multitude of our iniquities. Be thou our support, refuge, and strength, that nothing henceforward, in life or death, may separate us from thee. Amen.

THE

LITTLE ROSARY

OF THE

SACRED HEART.

THIS Roſary conſiſts of a *ſmall Croſs*, and thirty-eight *Beads*; five of a *larger ſize*, to remind us of the ſacred wounds of our bleſſed Saviour, and thirty-three *ſmaller*, correſponding to the number of years he ſpent on earth in the great work of our redemption.

The whole are arranged in the following order: Three of the *ſmall Beads*, incloſed between two of the *larger ones*, are placed at the beginning, next to the *Croſs*. After which follow three Decades, or Tens, of the *ſmall Beads*, each Decade terminating with a *large one*.

The Prayer on the little Croſs.

O Jeſus! give us thy heart as a place of refuge, and as a pledge of thy love, that we may find therein ſweet repoſe during life, and a ſecure aſſylum at the hour of death. Amen.

On the great Beads.

I ADORE, praiſe, and love thee, O ſacred Heart of my dear Jeſus! Penetrated with grief at the thought of ſo many offences, hitherto committed againſt thee in the adorable Sacrament of the Altar, I offer up to thee the moſt amiable Heart of thy beloved Mother, with the merits of the Saints, in ſatisfaction thereof. Amen.

On each of the ſmaller Beads.

O SACRED Heart of Jeſus! burning with the love of us, inflame our hearts with the love of thee.

A Prayer

A Prayer to the Eternal Father.

O Eternal Father! permit me to offer up at the throne of thy mercy, the ſacred Heart of thy well beloved Son; even as he offered up himſelf a ſacrifice to thy juſtice. Accept, in my behalf, all the deſires, ſentiments, affections, motions, and actions of this ſacred Heart: they are mine, becauſe it was immolated for me: they are mine, becauſe for the future I am reſolved to poſſeſs nothing but what is peculiar to it. Receive then the merits of this ſacred Heart, in ſatisfaction for my ſins, and in thankſgiving for the benefits conferred upon me. Receive them, O Lord, as ſo many motives of granting thy ſervant thoſe peculiar graces he ſtands moſt in need of, but particularly *the gift of final Perſeverance.* Receive them as ſo many acts of love, adoration, and praiſe, which I now offer to thy divine Majeſty. 'Tis this ſacred Heart alone

can

can love, honour, and glorify thee, as thou deſerveſt to be loved, honoured, and glorified. Amen.

A practical Method of viſiting the Sacred Heart.

THE advantage ariſing from a frequent performance of theſe viſits, with a proper diſpoſition of the mind, are many, and of the moſt ſalutary nature. It is in theſe ſecret conferences with our beloved Jeſus, that he ſpeaks efficaciouſly to our hearts: it is then he pours into them his moſt exquiſite graces: enriches them with his moſt invaluable treaſures: inſtructs them, not in the wiſdom or vain philoſophy of this world; but in the ſcience of Saints,—the ſcience of Salvation. In fine, one ſingle viſit, if worthily performed, will be found to effect in the ſoul, a thorough change and converſion.

Alas! thoughtleſs Chriſtians, is it not a matter of aſtoniſhment, that the

the courts of the princes of this world ſhould be every day crowded with votaries and attendants, whilſt the King of Heaven, the ſovereign Lord and Maſter of the World, who for the love of man condeſcends to abide in our Churches, ſhould remain therein alone, or at leaſt with few attendants?

Haſten then to him, as to the moſt indulgent father—the moſt generous of kings—the moſt liberal of maſters—and the moſt faithful of friends. He ardently deſires you ſhould apply to him for favours, with no other view than that he may have the pleaſure to grant them.

In one of theſe viſits, you may perform the Reparation of Honour, in another, you may renew the Act of Conſecration of yourſelf, and your ſolemn proteſtation to be eternally his: in others, the different acts of love, adoration, atonement, thankſgiving, &c.

When, from the want of leiſure, you

you are prevented from remaining ſo long with him as you could wiſh, offer him at leaſt your heart: leave it as a depoſitum at the foot of the Croſs; unite it to the Heart of that God of love, who reſides on the Altar, as on the throne of his mercies, to receive our tributes of adoration, and diſtribute his grace.

Holy Communion.

THE devout client of the ſacred Heart, finding himſelf fired with the love, and ſurrounded with the bounties of his amiable Saviour, moſt ardently pants after the happineſs of enjoying him by the cloſeſt union. Repair then, O devout ſoul, to the holy communion. Go thither with a view to honour and glorify this divine Heart: to obtain the graces neceſſary to keep you from ſin: to practiſe virtue, and to attain to that degree of ſanctity, to which Almighty God means to raiſe you. "Aſk all

theſe

theſe graces with confidence," ſays S. *Bonaventure.* Can he deny you any thing, who imparts to you himſelf?

When the happy moment approaches in which you are about to communicate, imagine you hear the ſacred Heart addreſſing you in the following manner: "Come to me, O ſinner, that thou mayeſt ever renounce ſin. Come, O afflicted ſoul, in order to receive comfort. Come, O poor and indigent creature, that thou mayeſt be admitted to the poſſeſſion of my father's kingdom. Come, O faithful ſpouſe, that thou mayeſt unite thyſelf to thy heavenly bridegroom." Then anſwer him thus: "I joyfully embrace, O moſt adorable Heart, thy kind and tender invitation. I come, to be filled with the love of thee, and to live by thy life. I come, to loſe myſelf wholly in thee, and to live entirely for thee. Behold I open to thee, the gate of my poor and wretched heart: open

thou

thou thine to receive mine into it. David called thee *the God of his Heart*; be thou the God of mine, and the ſole maſter of it for ever!"

After having communicated, imagine that the Son of God pours down the torrent of his graces into your ſoul to raiſe it to life, and ſay within yourſelf, *It is not I that live, it is Jeſus Chriſt who liveth in me.* Make an entire ſacrifice of yourſelf to him, as an atonement for having ſo long and ſo obſtinately refuſed him your heart; and, ſhould you ſtill feel any reluctance in giving it quite up, beſeech him that, by a total change and converſion thereof, he would add one miracle more to the many he has already wrought.

An Invitation to a devout Soul to repair to the ſacred Heart.

THE faithful adorers of Jeſus are invited twice every day, viz. at nine o'clock in the morning, and four

four in the evening, to repair in ſpirit to his divine Heart, in order to make, in common, ſome of the following aſpirations.

"O moſt meek Jeſus! make my heart like unto thine."

"O divine Heart, wounded for our love, may we ever be ſenſible of thy bounty, and let thy love ever plead in our favour."

"We adore thee, O Chriſt, oppreſſed with grief in the garden, and even now deſpiſed by ſacrilegious and ungrateful Chriſtians in the ſacrament of thy love; for thou alone art moſt holy, thou alone art the Lord, thou art the moſt high, O Jeſus."

"Bleſſed be the moſt adorable Heart of Jeſus, my God, for ever and ever."

"No love, no heart can equal thine, moſt loving Jeſus!"

"O may thy adorable Heart be for ever praiſed, and may all thanks be paid to it, both in time and eternity."

O adorable

" O adorable Heart of Jeſus, mayeſt thou be known, loved, and adored throughout the whole world."

" O divine fire, ever burning and never conſuming, kindle ſuch a flame in my heart, that I may always love, and never ceaſe from loving thee."

Practical Methods of Devotion to the ſacred Heart, for religious Communities, and ſecular Families.

ON the firſt Friday of every month, three religious are choſen to viſit the moſt bleſſed Sacrament each Friday of that month, as commiſſioners from the community. They take their names by lot, according to their reſpective commiſſions, in this their charge. The firſt is called the *Adorer*, the ſecond the *Mediator*, and the third the *Repairer*. The *Adorer* ſays the Beads of the ſacred Heart paying all homage due to this divine object. The *Mediator* ſays in

the Litany of the ſacred Heart, in order to obtain for the community the true ſpirit of religion, and a greater exactneſs in the obſervance of their vows and rules. The *Repairer* makes the Reparation of Honour as above, p. 35, to obtain pardon for the faults daily committed in the community.

If the perſons appointed for this duty ſhould be by any unforeſeen obſtacle prevented from the diſcharge of it, care muſt be taken, that others be ſubſtituted in their place, that the community may not be deprived of thoſe graces and bleſſings, which God never fails beſtowing on each particular, in conſequence of theſe viſits, when performed with devotion and fervour.

The Method for a ſecular Family, &c.

CONSISTS in an agreement of ſome pious and virtuous people, one of whom daily at his convenience, viſits

viſits the Heart of Jeſus as ever remaining preſent in the holy Euchariſt, and there, in his own and the name of his aſſociates, honours this ſacred Heart, by the recital of that Act of Virtue hereafter mentioned, which has particularly fallen to his lot. Theſe Acts are five, viz.—I. *Adoration.*—II. *Thankſgiving.*—III. *Love.*—IV. *Atonement for Sin*, and V. *Petition.*

2. The number of which it is compoſed may be greater or leſs, as occaſions may ſerve. Though five only are appointed for the duty of reciting the five Acts, yet this ought not prevent the other individuals of the aſſociation from joining in the daily recital of them.

3. The five, choſen by lot, engage themſelves, in the name of the whole aſſociation, to a daily recital of the reſpective Act which falls to their charge. They are, if we may ſo call them, their public deputies or embaſſadors to the throne of Heaven, ſent

ſent in order to obtain favours for the reſt, and to draw down particular bleſſings upon each individual of the aſſociation.

4. The choice of theſe five deputies may be made in the following manner. Let there be as many billets, as there are perſons, who are to draw for this honourable preferment: on five only of theſe ſhall be written the particular Acts, which are to be ſaid, as the *Act of Adoration*, the *Act of Thankſgiving*, &c. The other billets are blanks. The whole being mixed together, each draws a billet for himſelf. Thoſe who draw the written billets charge themſelves with offering up during the following month, to the ſacred Heart, in the name of the reſt, that particular Act which has fallen to his lot.

5. A draught may be made for the abſent within any competent diſtance; and if any written billet ſhould fall to the lot of any one of them, notice muſt be given immediately,

ately, that no time may be loſt, where ſo great an intereſt of the aſſociation is at ſtake.

6. This choice ſhould be made twelve times in the year; and the moſt proper time, towards the end of each month.

7. Every aſſociate ſhould have in his houſe, or chamber, a picture of the ſacred Heart. The advantage whereof, amongſt others, is this. Should he be hindered from viſiting the bleſſed Sacrament, he may, before this picture, acquit himſelf of this obligation. Jeſus Chriſt himſelf has given us an inſtance of this, as appears in the Life of Siſter Mary Margaret, a great ſervant of God, whoſe life was written by J. Joſeph Languet, in the year 1729, at that time Biſhop of Soiſſons, and afterwards Archbiſhop of Sens, wherein he relates that our bleſſed Redeemer addreſſed her as follows:

" I am much pleaſed in the Devo-
" tion the faithful ſhew for my Heart,
" and

" and for this reaſon I deſire the
" picture thereof may be drawn and
" expoſed, that by this ſo amiable a
" repreſentation, the hearts of men
" may be ſoftened into repentance.
" I promiſe that ſuch as in a more
" particular manner ſhall honour this
" picture, ſhall partake more amply
" of thoſe graces, with which my
" heart is repleniſhed."

8. The virtues of the greateſt eſtimation among the aſſociates, (and moſt dear to the ſacred Heart of Jeſus) muſt ever be, *Meekneſs* and *Humility*; and the vices oppoſite to theſe muſt be held in the utmoſt deteſtation.

If then, devout Reader, this ſacred Heart of Jeſus be really an object of your affections, (as no doubt it ought to be) make up amongſt your family, friends, and domeſtics, a ſmall aſſociation of this nature, and be aſſured Almighty God will look with a propitious eye, both on you and your aſſociates.

The Act of Adoration.

" O Adorable Heart of Jeſus! hypoſtatically united to the eternal word, and ever preſent in the adorable Euchariſt, receive my homage and the tribute of adoration, which, proſtrate at the throne of thy glory, I here preſent thee.

" Mayeſt thou ſtill be reverenced and adored by all creatures. May the raiſing of hands, bending of knees, proſtrations of the body, practiſed in our devotions; may the prayers, vows and ſacrifices of thy ſervants, be ever agreeable and acceptable to thee. May the Angels in Heaven ever adore thee; and may the hearts of all the faithful, eſpecially that of the moſt bleſſed Virgin, ever breathe out, in thy honour, a moſt ſweet odour and perfume of reſpect, love, and eſteem.

" O ſweet Jeſus! receive this *Act of Adoration.* May it be an acceptable ſacrifice in thy ſight from my hands,

hands, and thoſe of thy ſervants of this aſſociation, whom I particularly recommend to thee." *Amen.*

The Act of Thankſgiving.

"MOST munificent Heart of Jeſus! hypoſtatically united to the eternal word, ever preſent in the adorable holy Euchariſt, receive my homage and the tribute of thankſgiving, which I here preſent to thee, proſtrate at the throne of thy bounty.

"In the joy of my heart I return thee thanks for all thy favours. Ye creatures of God, produced from nothing; ye children of men created, redeemed, and ſanctified; praiſe and magnify your bountiful benefactor; but eſpecially thou, O immaculate and moſt pure Virgin, preſerved from every ſpot and blemiſh—enriched with the fullneſs of grace—exalted above the choirs of Angels, and next in dignity to the throne of God—extol, praiſe, and glorify this

nificent diſpenſer of all good gifts. May thy holy name, O moſt gracious benefactor, be for ever bleſſed, and may thy bounty be for ever glorified.

"O ſweet Jeſus! receive this Act of Thankſgiving. May it be an acceptable ſacrifice in thy ſight from my hands, and thoſe of thy ſervants of this aſſociation, whom I particularly recommend to thee." *Amen.*

The Act of Love.

"MOST amiable Heart of Jeſus! hypoſtatically united to the eternal word, and ever preſent in the adorable Euchariſt, receive the homage and tribute of love, which proſtrate at the throne of thy charity I here preſent thee.

"O ſacred Heart, be thou ever obeyed and loved by all creatures; even as man is always cheriſhed and beloved by thee. Thou haſt ſettled thy affections upon him, and deſireſt

to

to dwell with him for ever. O that I could love thee as thou deſerveſt, and as thou art beloved by the Angels and Saints in Heaven; or at leaſt with a love, if not correſponding to the number of thy favours, yet equal, in ſome meaſure, to the greatneſs of the obligations thou haſt conferred on me. Ye Cherubims and Seraphims, ye thrice happy citizens of the heavenly Jeruſalem, and principally thou, O moſt amiable Virgin Mother, ſupply, by the excellency of thy love, whatever is wanting to mine. May thy goodneſs, O Jeſus, be ever praiſed, magnified, and exalted. Mayeſt thou ever reign as King, Lord, and Sovereign, over all hearts; and may the amiability of thy Heart, attract all hearts to thee.

"O ſweet Jeſus! receive this Act of Love. May it be an acceptable ſacrifice in thy ſight, from my hands, and thoſe of thy ſervants of this aſſociation, whom I particularly recommend to thee." *Amen.*

The

The Act of Atonement for Sin.

"MOST compaſſionate Heart of Jeſus! hypoſtatically united to the eternal word, ever preſent in the adorable Euchariſt, receive the homage and the tribute of atonement for ſin, which I here pay, proſtrate at the throne of thy juſtice.

"What have we, hitherto, been doing, O my God? Thou haſt beſtowed on us moſt ſignal favours, not only without any merit on our part, but even to the ſurprize of Heaven, whilſt we offended thee! for as thou loveſt us beyond meaſure, ſo without meaſure, thou continually heapeſt thy bleſſings upon us. But for all thy bleſſings and favours, what return have we made? Nay, what ingratitude have we not ſhewn? O God of pity and compaſſion! caſt an eye of mercy on our repentance, or rather ſince our ſins have rendered us diſpleaſing in thy ſight, look on the bleſſed ſpirits in thy heavenly court,

court, and eſpecially, on the ever immaculate Virgin Mother, look on thy devout ſervants, who promptly obey thy commands, hearken to thy inſpirations, and follow thy directions. Theſe, O Lord, will intercede with thee in our behalf. Theſe will atone for our ſins: plead our cauſe: and obtain pardon for our paſt negligence. Their powerful interceſſion will keep us firm and unalterable in our preſent purpoſes and reſolutions of loving and ſerving thee more fervently hereafter.

"O ſweet Jeſus! receive this Act of Atonement for Sin. May it be an acceptable ſacrifice in thy ſight, from my hands and thoſe of thy ſervants of this aſſociation, whom I particularly recommend to thee." *Amen.*

The Act of Petition.

"MOST bountiful Heart of Jeſus! hypoſtatically united to the eternal

eternal word, and ever preſent in the adorable Euchariſt, receive the homage and the tribute of prayer, which I here offer thee, proſtrate at the throne of thy mercy.

" To whom, O my God, can I addreſs my petition with ſo much confidence as to thee? Thy care watched over me from all eternity. In time, thy love drew me out from my ſtate of non-exiſtence. Every moment of my life thy goodneſs preſerves me, thy munificence ſupports, thy liberality feeds and nouriſhes me. But ſtill, O my Lord and Creator, I am environed with an hoſt of enemies, who continually diſturb my interior quiet and peace of mind, and exteriorly aſſault my frailties with ſuch violent temptations, that I am ready to cry out a thouſand times in the day, *Save us, O Lord, we periſh.* Open then a ſanctuary into which I may retire, a refuge, where I may be covered againſt the attacks of my enemies; an harbour, where I may repoſe

repoſe after eſcaping the tempeſtuous waves of this world. Thou haſt granted us thy ſacred Heart, O Jeſus, and in it thy ſervants have ever found a ſecure ſanctuary, harbour, and place of refuge. The aſſociates of thy ſacred Heart claim a particular right and title to this holy and ſafe retreat. O give them then a diſtinguiſhed place therein; and do thou, O Virgin Mother! enforce my earneſt petition by thy powerful mediation.

"O ſweet Jeſus! receive this my fervent prayer. May it be acceptable in thy ſight from my hands, and thoſe of thy ſervants of this aſſociation, whom I particularly recommend to thee." *Amen.*

☞ *The enſuing twenty-four Acts of Adoration to Jeſus Chriſt in the bleſſed Sacrament of the Altar, may be recited by way of Reparation for all the offences committed againſt him by mankind.*

I. "EVER adorable Jeſus! our Lord and our God. O that we could be preſent in all the churches throughout the univerſe, where thou art not adored as thou oughteſt to be; or where thy inflamed love is not repaid with a gratitude worthy thy divine Majeſty! we fly in ſpirit to theſe holy places, now profaned, and offer on thy Altars the fervent love and adoration of thy holy Mother, in compenſation for the injuries done thee by Jews, Heretics, and bad Chriſtians." *May Eternal Praiſe be paid to the ever bleſſed Sacrament of the Altar.*

II. "O Jeſus the true Sun that enlightens the Church, and inflames the hearts of thy ſervants, we adore thee!

thee! and, in reparation of the ſloth, indifference, and tepidity of ſo many religious perſons, who, though favoured with the aſpect of ſo burning a luminary, yet remain cold, inſenſible, and inanimate, we offer up unto thee the inflamed deſires of the heavenly Seraphims." *May Eternal Praiſe, &c.*

III. "We adore thee, O eternal Wiſdom! and in reparation of the groſs ignorance of men which has cauſed us to offend thee, we offer up to thee the eminent knowledge of thoſe moſt enlightened ſpirits, the celeſtial Cherubims." *May Eternal Praiſe, &c.*

IV. "We adore thee, O moſt meek and merciful God! and to repair the ſins of anger, paſſion, and revenge, crimes highly offenſive in thy ſight, we offer up unto thee, the peace, mildneſs, and tranquillity of the heavenly Thrones." *May Eternal Praiſe, &c.*

V. "We adore thee, O Sacrament

ment of Love! and in reparation of the evil thoughts and criminal deſires, conceived by Chriſtians, even at the very foot of thy Altars, we offer up unto thee the pure affections and chaſte deſires of the celeſtial Dominations." *May Eternal Praiſe, &c.*

VI. "We adore thee, O immaculate Lamb, that takeſt away the ſins of the world! and in reparation of the irreverences, gazing at dangerous objects, and diſreſpectful poſtures of Chriſtians, during the time of holy Maſs, we offer unto thee the profound reſpect of the choir of the heavenly Virtues." *May Eternal Praiſe, &c.*

VII. "We adore thee, O ſource and origin of all ſanctity and innocence! and in reparation of the abominations committed by wicked Prieſts, who conſecrate and receive thee in the ſtate of mortal ſin, we offer up unto thee the profound adoration and holineſs of the celeſtial

order

order of Powers." *May Eternal Praiſe, &c.*

VIII. "We adore thee, O ſovereign Lord of the Univerſe! to whom all knees both in Heaven and earth ſhould bend, all reverence be paid, and in order to repair the many blaſphemies of men againſt thy honour, we offer up unto thee the praiſes and homage of the heavenly Principalities." *May Eternal Praiſe, &c.*

IX. "We adore thee, O Saviour of the World! to whom all fidelity and glory is due, and in reparation of the ſacrilegious confeſſions and communions of treacherous Chriſtians, we offer up unto thee the fervent and faithful zeal of the Archangels." *May Eternal Praiſe, &c.*

X. "We adore thee, O Jeſus! the delight of Heaven and earth, and in reparation of the negligence, indifference, and contempt of mankind, for thy amorous invitations, by which thou calleſt them to thy ſweet embraces in the holy Euchariſt, we offer

fer up unto thee the prompt obedience, calm content, and happy tranquillity of the Angels." *May Eternal Praiſe, &c.*

XI. " We adore thee, O never-failing ſource of bounty and goodneſs! and in reparation of the diffidence of man in thy tender mercies, we offer up unto thee the ſtedfaſt reliance and confident aſſurance of the holy Patriarchs in thy promiſes." *May Eternal Praiſe, &c.*

XII. " We adore thee, O amiable Jeſus! and revere thee preſent in the bleſſed Euchariſt; as it has been revealed to us by thy divine word, taught by thy Church, and confirmed by miracles: and in reparation of the doubts and incredulity of our Chriſtian brethren in error, of the truth of this ſacred myſtery, we offer up unto thee the implicit faith of the Prophets in the veracity of thy divine oracles." *May Eternal Praiſe, &c.*

XIII. " We adore thee, O moſt tender

tender and amiable of Fathers! and in reparation of the errors and infidelities of many of thy children, we offer up unto thee, the faith of the ſacred College of the Apoſtles." *May Eternal Praiſe, &c.*

XIV. "We adore thee, O moſt loving ſhepherd! model of true charity; and in reparation for the deſigns of revenge conceived by Chriſtians, in defiance of thy divine prohibitions, we offer up unto thee the patience and prayers of the Martyrs, in favour of their perſecutors." *May Eternal Praiſe, &c.*

XV. "We adore thee, O inexhauſtible fund of the moſt precious treaſures! and in reparation for all the ſacrileges and robberies committed in thy ſacred Churches, we offer up unto thee, the rich and bountiful donations of thy devout Servants." *May Eternal Praiſe, &c.*

XVI. "We adore thee, O moſt vigilant Advocate! and in reparation of the many negligences of thoſe who

who have authority in thy Church to correct the abuſes and irreverences therein committed againſt thee, we offer up unto thee the exact attention and ſolicitude of thy holy Biſhops and Prelates." *May Eternal Praiſe, &c.*

XVII. "We adore thee, O thou God of infinite Majeſty! whom we can never ſufficiently adore and reverence, and in reparation of the impious oaths pronounced againſt thee, we offer up to thee the juſt panegyrics made in thy honour, by the holy Doctors of thy Church." *May Eternal Praiſe, &c.*

XVIII. "We adore thee, O thou concealed and moſt humble Divinity! and in reparation of the conteſts, diſputes, punctilios of honour and ſcandal, by which thou art daily offended, we offer up unto thee the humility of thy holy Confeſſors." *May Eternal Praiſe, &c.*

XIX. "We adore thee, O eternal Prieſt! whoſe delight it is to offer

fer ſacrifice; and in reparation of the inſults and affronts done to thy holy Prieſts, devout, religious, and chaſte Virgins, we offer up unto thee thine own invincible patience, together with the true zeal and fervour of all good Prieſts and apoſtolic Preachers." *May Eternal Praiſe, &c.*

XX. "We adore thee, O true bread of Angels! and in reparation of the ſins committed againſt thy ſalutary precepts of abſtinence, we offer up to thee the rigorous faſts and temperance of thy holy Anchorets." *May Eternal Praiſe, &c.*

XXI. "We adore thee, O thou God of all purity! and in reparation of all the ſins, which have been hitherto committed againſt the virtue of chaſtity, we offer up unto thee, the modeſty and penance of all thy holy religious, men and women." *May Eternal Praiſe, &c.*

XXII. "We adore thee, O amiable ſpouſe of our ſouls! and in reparation of the lukewarmneſs and

indifference ſhewn thee by many Chriſtians, particularly in time of holy communion, we offer up unto thee the raptures, and extaſies of thy holy Virgins." *May Eternal Praiſe, &c.*

XXIII. "We adore thee, O thou moſt worthy object of the love and affection of men and angels! and in reparation of the profanations committed in thy churches by the effuſion of ſo much innocent blood; as alſo in atonement for the poor and indigent manner thou art there entertained, we offer up unto thee, the piety of all thy bleſſed Saints, together with the diſtreſs and want which thy perſecuted ſervants have patiently ſuffered." *May Eternal Praiſe, &c.*

XXIV. "We adore thee, O Son of the ever glorious Virgin! and to make as general a reparation, as we poſſibly can, for all the indignities thou haſt ſuffered from men ſince the inſtitution of this adorable myſtery,

tery, we have recourſe to thy holy Mother, looking upon her, under thee, as the greateſt and moſt ſecure refuge of ſinners."

"O Queen of Heaven and earth! the hope of mankind, who inceſſantly adoreſt thy divine ſon, we intreat thee, that ſince we have the honour to be numbered among thy children, thou wouldſt intereſt thyſelf in our behalf, and make ſatisfaction to our eternal judge, by rendering to him the duties we ourſelves are incapable of performing." Amen. *May Eternal Praiſe, &c.*

☞ *As the foregoing* Acts of Adoration *correſpond in number to the hours of the day and night, in each of which the moſt amiable Heart of Jeſus in the* Euchariſt *is, more or leſs, offended and inſulted, the recital of them, on every* Thurſday *or* Friday, *is earneſtly recommended, in reparation of ſuch offences and inſults. But ſhould the intervening*

occupations of our ſtate of life, render ſo frequent a diſcharge of this duty impracticable, let the devout reader fail not to acquit himſelf of it, at leaſt once in the month, *but with a ſtill more than ordinary fervour of devotion on* the Feſtival itſelf. *May I be permitted to recommend a yet* more eaſy method. *He has perhaps a competent number of friends equally engaged as himſelf, in the practice of it. Let each chuſe his* reſpective Act, *and make* a daily offering of it. *Nothing is more practicable, nor can any thing be more agreeable to the amiable but offended Heart of our divine Redeemer, nor more ſatisfactory for the offences daily committed againſt him.*

A Prayer

A Prayer to the adorable Heart of Jeſus, imploring the Grace of worthily receiving the bleſſed Sacrament at the hour of death.

"I BLESS and praiſe thee, O my Lord and my God! for having ſo often admitted me to participate of the divine food of thy precious body and blood, and comforted me with thy ſweet and bleſſed preſence in the moſt holy ſacrament of the Euchariſt. May every creature celebrate thy praiſe, O merciful and loving Redeemer, for having bequeathed to thy children ſo inеſtimable a legacy. But leſt, on account of my ſins, thou ſhouldſt reject my praiſes, be pleaſed, O my God, to accept, in conjunction with them, the canticles of immaculate praiſe which the choir of Angels and bleſſed ſpirits inceſſantly ſing forth to thy glory.

"Vouchſafe, O glorious Jeſus! that after making a perfect Act of Contrition,

Contrition, and a ſincere Confeſſion of my manifold ſins, I may, at the hour of death, humbly adore and devoutly receive thee preſent in the bleſſed Sacrament of the Altar, as a ſweet viaticum for my ſupport and comfort in my awful paſſage to eternity; and that having obtained a full and compleat pardon of all my ſins, I may cloſe the laſt ſcene of my mortal life in the true faith and communion of thy holy Catholic Church, and in perfect love and charity with all mankind." *Amen*, ſweet Jeſus!

Proofs of the Excellence, and of the Holineſs of this Devotion.

A Devotion, countenanced by the authority of the Catholic Church, and generally received by the Chriſtian world, ſtands not in need of any other argument to recommend the practice of it to the faithful. When thus approved and received, it can never be ſuppoſed erroneous or illuſory

luſory; for the eſſential perfections of God's veracity and ſanctity, can never approve or encourage a falſe or deluſive worſhip in his Church, nor ſuffer it to be defiled by its propagation or practice. Let us therefore examine how far the Devotion of the ſacred Heart of Jeſus, correſponds with this infallible rule.

From the Pontificate of Innocent the XII. 1693, when the Church ſeems firſt to have taken this Devotion under its peculiar conſideration, to the reign of his preſent Holineſs Pius the VI. is a ſpace of about one hundred years. Now that we may form ſome idea of the ſentiments of the Church in its regard, let us reflect, how, during this period, it has been not only approved and cheriſhed by the Repreſentatives of Jeſus Chriſt, but alſo maintained under their immediate authority. The ſovereign Pontiffs of theſe times ſaw *the Devotion to the ſacred Heart* in its riſe, increaſe, and progreſs. They con-

contemplated the admirable fruit arising from it, and far from giving the leaſt check to its growth, they encouraged the practice of it by word and example. Briefs of indulgences, without number, commending and enforcing the practice of this Devotion to different parts of the flock committed to their charge, were diſperſed with the greateſt zeal, fervour, and aſſiduity.

What influence a conduct of this nature muſt have had upon the minds of the faithful, is more eaſily conceived than expreſſed: but in general let me aſſure you that the practice of it became almoſt univerſal.

Take for a moment the map of the world into your hands, and view the different provinces, kingdoms, and empires of which it is compoſed: Italy, Spain, France, the Low Countries, and Germany with its various ſovereignties and principalities: paſs into Aſia, Africa, America, and the Iſlands; you will find this Devotion

flouriſh almoſt wherever Chriſtianity has taken footing. Look over the capital cities, and chief towns of theſe ſeveral ſtates and kingdoms; in all and each it is encouraged, ſupported, and enforced by the reſpective ordinaries of each diſtrict; and their zeal, in this particular, ſhines forth with the utmoſt luſtre and edification.

From theſe proofs it follows, that the worſhip of the ſacred Heart of Jeſus is an holy practice, and therefore worthy of our reſpect and veneration; and that we cannot think otherwiſe, without oppoſing religion itſelf. In the univerſal acquieſcence, and the agreement of ſo many Churches in this holy practice, we find a ſufficient anſwer to whatever objection can be made againſt its propriety: but if, notwithſtanding, there ſhould ſtill be found any one ſo unreaſonable as to refuſe his acquieſcence, we ſhall content ourſelves with only repeating what has been

been already advanced, viz. that it is impoſſible, in a caſe of this nature, that ſo great a part of the Church, ſo many Prelates, and even the See Apoſtolic itſelf, ſhould adopt or encourage a practice which was not holy in itſelf, and void of error and illuſion. This is the concluſion we muſt draw; this, as Chriſtians, we are obliged to maintain; and whoever acts otherwiſe, ſtands in oppoſition to reaſon; is wanting in due reſpect to the Church, and conſequently to Jeſus Chriſt himſelf, under whoſe power and wiſdom it is governed and directed. Moreover, if any credit can be given to ſeveral holy perſons, who agree in affirming the ſame thing, it has pleaſed the divine bounty to reveal, "that the "Church ſhould be indebted for its "tranquillity and deliverance from "the calamities under which it now "labours, to the adopting the De-"votion to the ſacred Heart of Je-"ſus:" ſo that nothing can be want-

ing

ing to excite our zeal for promoting ſo ſweet, ſo ſolid, and ſo uſeful a Devotion.

Moſt amiable Heart of Jeſus!

" Beloved object of our moſt tender affections! may all honour, glory, love, and benediction, be ever given to thee. Be thou our comfort in adverſity, our guide in proſperity, our ſafety in dangers, and protection againſt all our enemies, viſible and inviſible." *Amen.*

THE

THE

DEVOTION

TO THE

SACRED HEART OF MARY.

SECTION I.

AS the adorable Heart of Jeſus was born in the chaſte womb of the B. V. Mary, and formed of her blood and ſubſtance, there cannot be a more proper or more agreeable manner of expreſſing our devotion to the ſacred Heart of the Son, than by directing ſome part thereof to the ever pure Heart of the Mother: for, as both are united in the moſt ſtrict alliance and tender conformity of ſentiments, ſo it is impoſſible to pleaſe the one without making your-

ſelf,

ſelf agreeable to the other, and acceptable to both. Go then, O devout client, go to the Heart of Jeſus; but let your way be through the Heart of Mary. The ſword of grief, which pierced her ſoul, opens you a paſſage: enter by the wound love has made; advance to the Heart of Jeſus, and make it your reſting-place, even to death itſelf. Preſume not to ſeparate two objects ſo intimately united together; but in all your exigencies, aſk redreſs from the Heart of Jeſus, through the Heart of Mary.

This method of worſhip is conformable to the doctrine, and the very ſpirit of God's Church; it is what ſhe teaches by the unanimous voice and practice of the faithful, who will by no means have Jeſus and Mary ſeparated from each other in their prayers, praiſes, and affections. This conſideration has induced the ſovereign Pontiffs and head paſtors of the Church to give the ſame ſanc-

tion

in honour of the ſacred Heart of Mary, as they gave to thoſe of the adorable Heart of Jeſus: both within their proper limits. They both have, equally, their feaſts and ſolemnities;* both their aſſociations, equally enriched with the treaſures of the Church, under the liberal diſpenſation of its governors. Many are the pious and virtuous ſouls, who have drawn the moſt ſignal fruit and advantages from the practice of theſe devotions.

Come then, O hardened and inveterate ſinner! how great ſoever your crimes may be, come and behold how Mary ſtretches forth her compaſſionate hands to receive you, though inſenſible to the great concern of your ſalvation; though unfortunately proof againſt the moſt ſo

* This Feaſt has no fixed day. It is ſolemnized in ſome Churches with the approbation of the Ordinary on the 8th of February, in others on the 1ſt of June, and in ſome Churches on the Sunday within the Octave of the Aſſumption.

tion to the pious practices inſtituted engaging invitations and inſpirations of the Holy Ghoſt, fling yourſelf at the feet of this your moſt powerful advocate. Her throne, though ever ſo exalted, has nothing in it forbidding, nothing dreadful. Her Heart is all love, all tenderneſs. If then you have the leaſt degree of confidence or reliance on her protection remaining, doubt not but ſhe will carry you through her own moſt bleſſed Heart, in the moſt ſpeedy and favourable manner, to the truly merciful and moſt ſacred Heart of her divine Son Jeſus.

SECTION II.

Act of Conſecration to the ſacred Heart of Mary.

"O HOLY Mother of God, glorious Queen of Heaven and earth, I chuſe thee this day for my mother, my queen, and my advocate, at

at the throne of thy divine Son. Accept the offering I here make of my heart; may it be irrevocable! It never can be out of danger whilſt at my diſpoſal; nor never ſecure, but in thy hands.

Ye Choirs of Angels, witneſſes of this my oblation, bear me up in the day of judgment, and next to Jeſus and Mary, be ye propitious to me, ſhould the enemy of my ſalvation have any claim upon me. Obtain for me at preſent, the gift of a true repentance, and thoſe graces I may afterwards ſtand in moſt need of for the gaining of life everlaſting." *Amen.*

The Litany of the Sacred Heart.

LORD, have Mercy on us.
Chriſt, have Mercy on us.
Lord, have Mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of Heaven, have Mercy on us.

God

God the Son Redeemer of the world have Mercy on us.
God the Holy Ghoſt, have Mercy on us.
Holy Trinity one God, have Mercy on us.
Heart of Mary, according to the Heart of Jeſus,
Heart of Mary, united to that of Jeſus,
Heart of Mary, Organ of the Holy Ghoſt,
Heart of Mary, Sanctuary of the Divinity,
Heart of Mary, Tabernacle of a God incarnate,
Heart of Mary, always exempt from ſin,
Heart of Mary, always full of grace,
Heart of Mary, bleſſed amongſt all hearts,
Heart of Mary, illuſtrious throne of glory,
Heart of Mary, abyſs and prodigy of humility,

} Pray for us.

Heart of Mary, glorious holocauſt of divine love,
Heart of Mary, nailed to the croſs of Jeſus,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of ſinners,
Heart of Mary, hope of the agonizing,
Heart of Mary, ſeat of mercy,
} Pray for us.

Lamb of God, who takeſt away the ſins of the world, ſpare us O Lord!
Lamb of God, who takeſt away the ſins of the world, hear us O Lord!
Lamb of God, who takeſt away the ſins of the world, have Mercy on us.

V. Pray for us, O Holy Mother of God,
R. That we may be made worthy of the Promiſes of Chriſt.

Let us Pray.

SWEET Jeſus! who tenderly loveſt the moſt holy of Virgins, and art,

art, reciprocally, moſt tenderly beloved by her, grant we beſeech thee, through the interceſſion of thy moſt holy Mother, and by the reſemblance her moſt holy heart bore to thine, that we may ever return due love and affection for her care and tenderneſs in our regard, who with the Father and Holy Ghoſt, liveſt and reigneſt world without end. *Amen.*

Various Salutations and Benedictions in Honour of our Bleſſed Lady.

1. HAIL Mary, Daughter of God the Father!
2. Hail Mary, Mother of God the Son!
3. Hail Mary, Spouſe of God the Holy Ghoſt!
4. Hail Mary, Temple of the Divinity!
5. Hail Mary, beautiful Lilly of the moſt reſplendent Trinity!
6. Hail Mary, ſweet Roſe of the celeſtial Court!

7. Hail Mary, Virgin of Virgins, powerful Virgin, full of ſweetneſs and humility, of whom the King of Heaven would be born, and on whoſe milk he would be nouriſhed!

8. Hail Mary, Queen of Martyrs, whoſe ſoul was pierced with the ſword of ſorrow!

9. Hail Mary, Lady and Miſtreſs of the World, to whom all power has been given both in Heaven and Earth!

10. Hail Mary, Queen of my Heart, my mother, my life, my ſweetneſs, and my love!

11. Hail Mary, moſt amiable Mother!

12. Hail Mary, moſt admirable Mother, full of grace, our Lord is with thee!

1. Bleſſed art thou amongſt Women.

2. Bleſſed is the Fruit of thy Womb, Jeſus.

3. Bleſſed be thy Spouſe, S. Joſeph.

4. Bleſſed

4. Bleſſed be thy Father, S. Joachim.
5. Bleſſed be thy Mother, S. *Ann.*
6. Bleſſed be thy Son, S. John.
7. Bleſſed be thy Angel, Gabriel.
8. Bleſſed be the Eternal Father, who has choſen thee.
9. Bleſſed be thy Son, who has loved thee.
10. Bleſſed be the Holy Ghoſt, who has eſpouſed thee.
11. O moſt happy Virgin, let all that love thee bleſs thee.
12. Bleſs us, O holy Virgin, together with thy Son. *Amen.*

Many pious Books recommend the following Prayer as very efficacious for the obtaining Purity of Heart.

"BY thy ſacred Virginity and immaculate Conception, O moſt pure Virgin! purify my ſoul and body. In the name of the Father, &c."

A Repa-

A Reparation of Honour to the ſacred Heart of Mary.

"MOTHER of God, moſt worthy! whoſe ſanctity and ſublime merit ſurpaſs the comprehenſion, even of the Angels themſelves, how great is the maternal tenderneſs of thy Heart towards mankind! how great thy favours! but alas! how unworthy our acknowledgment, our gratitude, our return. My very ſoul is penetrated with grief at the conſideration of the many injuries, thou receiveſt daily from infidels and wicked Chriſtians, by the profanation of the Altars dedicated to thy name; by the execrable blaſphemies vomited out againſt thy maternal virginity, ſanctity, and integrity; but eſpecially from the anguiſh with which thoſe ſinners load thee, who, heaping ſin upon ſin againſt thy divine Son, draw down vengeance and damnation on their own ſouls; all of which wound, in the moſt ſenſible manner, thy tender love and compaſſion.

Deeply

Deeply affected with the conſideration of theſe evils, I fling myſelf at thy ſacred feet, and, though the greateſt, the moſt unworthy of ſinners, and leaſt correſponding with graces received, I nevertheleſs here enter my proteſt againſt ſuch unwarrantable proceedings, beſeeching thee, O Virgin, more than martyr! to accept it as a reparation of honour. Pardon my paſt offences, and indignities. Pardon thoſe of mankind. Proſtrate in like manner before thee, make us, ſinners as we are, ſenſible of the favours thou haſt conferred on us, that being truly contrite for the paſt, we may, by thy aid and aſſiſtance, break the chains of our former thraldom and ſlavery, and live henceforward in thy favour, and in the happy liberty of the children of God.

May this our act and deed, O Saviour of the world (as nothing can be more agreeable to thee, than our love and gratitude to thy bleſſed Mother)

ther) may it, I ſay, be approved and confirmed with thy bleſſing, and by thine authority." *Amen.*

A Viſit to the Bleſſed Sacrament in Honour of our Bleſſed Lady.

ON all the Feſtivals of our Bleſſed Lady, and, if poſſible, on every Saturday, the devout clients of the ſacred Heart ſhould viſit the Bleſſed Sacrament with the following intentions.

I. To return thanks to the bleſſed Trinity for having choſen, in a ſpecial manner, from all eternity, the bleſſed Virgin Mary to be Daughter of the Eternal Father, Mother of God the Son, and Spouſe of the Holy Ghoſt. As our Bleſſed Redeemer might have come into the world in what manner he pleaſed, return thanks that he choſe to come in our nature, and provide us, in the perſon of his ever Bleſſed Mother, ſo powerful an advocate.

II. Hav-

II. Having ſpent ſome time before the Bleſſed Sacrament, in warm ſentiments of gratitude and acknowledgment, recite devoutly three *Pater* and *Aves*, in thankſgiving to Almighty God, for having, by his divine decree, made ſo favourable a determination in our regard.

III. Be thankful to Jeſus Chriſt for having adorned the Heart of the moſt holy Virgin, with ſo many extraordinary privileges; equally glorious to her, as beneficial to us.

IV. After recollecting yourſelf a little, recite the *Te Deum*.

V. Beg of the ſacred Heart of Jeſus the grace of paying to his Bleſſed Mother, all the honour and reſpect which is her due.

A Prayer to beg Purity of Soul and Body, through the Interceſſion of the Bleſſed Virgin.

" 'TIS to thee, O ſacred Virgin, I have recourſe: for however unworthy an object I may be of thy compaſſion,

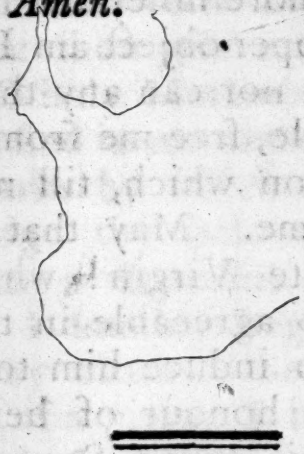
compaſſion, ſtill I know thou never abandoneſt thoſe who invoke thee with confidence, and that therefore the Church does not call thee in vain *the Refuge of Sinners.* This, in effect, is *the only title* by which I dare approach thee. Shall I then be ſo unfortunate as to be the firſt, or the only one thou wilt refuſe to hear? Alas! O holy Mother of God, thou wilt not find in me any of thoſe amiable marks by which thou doſt acknowledge thy beloved children. Slave to a ſhameful predominant paſſion, I humbly beg thy help to break my chains. Senſible of the beauty of a virtue I have hitherto abhorred, I abſolutely deſire to abandon an execrable vice, whoſe falſe and faſcinating pleaſures have hitherto tyrannized over me. O bleſſed and immaculate Virgin! obtain for me, through thy all-powerful interceſſion, the grace to hate what I loved, and to love what I have hated. Cauſe a ſtream of ſuch compunctive

tears

tears to flow from my eyes, as may totally efface the impurities of my paſt life. Renew in my perſon an inſtance of thoſe wonderful converſions which were formerly wrought through thy mediation, and which ſo ſeldom appear in our corrupt age. The more miſerable my caſe, the more proper object am I, of thy compaſſion; nor can any thing, leſs than a miracle, free me from an infamous paſſion which, till now, has over-ruled me. May that purity, O immaculate Virgin! which has made thee ſo agreeable in the ſight of God as to induce him to confer on thee the honour of being the Mother of his divine Son, operate as the means of obtaining this miracle in my favour. Let not the price of that blood thou gaveſt the Saviour of mankind, be loſt in my regard. Refuſe not thyſelf the pleaſure of recalling a ſtrayed ſheep back to his heavenly ſhepherd. Shew thyſelf truly the mother of ſinners, and

grant

grant that I perish not at thy sacred feet, where no one was ever refused the means, to obtain grace and salvation. Through thy Son, our Saviour Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth one God world without end." *Amen.*



A NO-

A NOVENA,

OR,

Nine Days Devotion to the Bleſſed Virgin,

For obtaining ſome particular Favour.

Having lighted up a Wax Candle, either in your private Oratory, or in the Church, recite each Day the following Prayer.

"O Immaculate Virgin! choſen from all eternity to be the Mother of Jeſus, permit thy ſervant to remind thee of that ineffable joy thou didſt experience, not only at the inſtant of his incarnation, but alſo during the nine months ſpace of thy pregnancy. But oh! moſt compaſſionate Mother, if, by the fervour of my prayers, I can neither renew, nor increaſe this joy, grant me, at leaſt,

under

under my preſent affliction, thoſe maternal conſolations, and that peculiar protection thou haſt promiſed to ſuch as devoutly commemorate it. Relying on thy ſacred word, and confiding in thy promiſe, I humbly beſeech thee to obtain from thy beloved Son Jeſus Chriſt, the requeſt I now make thee."

(Having ſpecified it, proceed.)

" May this taper which burns in thy honour, ſerve as an emblematical pledge of that lively confidence which I repoſe in thy bounty. May it conſume in honour of that inflamed love and ſupernatural joy, with which thy ſacred Heart was repleniſhed, during the abode of thy bleſſed Son in thy womb: in commemoration of which, with the moſt lively ſentiments of reſpect and devotion, I addreſs thee in the words of the Angel Gabriel, &c."

[*After nine times repeating the* Hail Mary, *cloſe the Devotion of each Day with the following Prayer.*]

" I offer

"I offer thee, O Mother of God! thoſe *Angelical Salutations*, to be placed as ſo many *brilliant jewels* in the diadem of thy accidental glory, which will continue increaſing by ſucceeding generations to the end of time. Vouchſafe, O comfort of the afflicted! by the joy thou didſt feel during the period of thy pregnancy, to cheer my afflicted heart; and by thy compaſſionate benevolence, to obtain from thy divine Son, a favourable grant of my petition. For this purpoſe be pleaſed to accept all the prayers and good works that have ever been performed in the confraternities of thy ſacred Heart, and other aſſociations formed in thy honour, and in conſideration of the ardent love of the ſacred Heart of Jeſus, with which thine was always inflamed, hear my humble prayer and obtain the grant of my requeſt from Him, who with the Father and the Holy Ghoſt liveth and reigneth one God world without end." *Amen.*

Of

Of the ſpiritual Advantages which may be obtained by a pious Commemoration of the ſeven principal Dolours of our Bleſſed Lady.

IT is related by St. Bridget, in the Book of her Revelations, how our bleſſed Saviour promiſed his holy Mother, that "whoever ſhould piouſly and affectionately commemorate her dolours, and through the merits thereof invoke her aſſiſtance, ſhould obtain comfort and relief in their afflictions; and that particularly, at the hour of death they ſhould not quit this world without previouſly obtaining the grace of true compunction for their ſins; and moreover, that by her interceſſion, no favour ſhould be refuſed them which had a tendency to promote their ſpiritual welfare."

The method of practiſing this pious devotion is, to repeat every day a Hail Mary, &c. after a Commemoration of each of the ſeven Dolours.

I. Her

I. Her ſword of ſorrow, propheciced by the venerable Simeon.

II. Her flight with her divine infant into Egypt, to avoid the perſecution of Herod.

III. Her loſs of Jeſus, at the age of twelve years.

IV. Her grief at the ſight of Jeſus carrying his Croſs.

V. At his Crucifixion on Mount Calvary.

VI. On his being taken down, dead, from the Croſs.

VII. On his being laid in the Sepulchre.

The joyful Myſteries of the Life of our Bleſſed Lady.

I. Her Preſentation in the Temple.

II. Her Annunciation, or being choſen the Mother of God.

III. Her viſit to her Kinſwoman, S. Elizabeth.

IV. The Birth of her Son Jeſus, in a Stable at Bethlehem.

V. The Adoration of her divine Infant, by the three Kings.

VI. On finding her beloved Son in the Temple, diſputing with the Doctors.

VII. On ſeeing him triumph over death, by his glorious Reſurrection.

VIII. At his Aſcenſion into Heaven, from the top of Mount Olivet.

IX. At the deſcent of the Holy Ghoſt, on the Feaſt of Pentecoſt.

X. On her Aſſumption into Heaven.

The Glorious Joys of our Bleſſed Lady in Heaven.

I. Mary is exalted, above the Celeſtial Choirs.

II. The Preſence of Mary, adds luſtre to Heaven.

III. She is ſingularly honoured, by its bleſſed Inhabitants.

IV. Her Interceſſion is all-powerful, in favour of her Clients.

V. The

V. The Throne of Mary, is next that of the Bleſſed Trinity.

VI. God loves and regards, the Votaries of Mary.

VII. Her joys are permanent, and her glory eternal.

A DAILY EXERCISE;

Equally adapted to obtain ſpiritual Comfort for ſuch as are in the Agony of Death, as Relief, for the ſuffering Souls in Purgatory.

SUNDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of that *precious Blood, diſtilled from thy agonized body* in the Garden of Olives, that thou wouldſt give the bleſſing to ſuch as are in the agony of death, and deliver from the fire of Purga-

tory, the ſouls of ſuch of thy poor ſervants as are therein detained, but more eſpecially thoſe, which are the moſt *forlorn and abandoned.* Conduct them, O Lord, to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, and *De Profundis,* with the *Prayer,* as at the end of this Exerciſe.

MONDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of that *precious Blood thou didſt ſhed whilſt cruelly ſcourged at the pillar,* that thou wouldſt give thy bleſſing to ſuch as are in the agony of death, and deliver, from the fire of Purgatory, the ſouls of ſuch of thy poor ſervants, as are therein detained, but more eſpecially thoſe, who are *neareſt their deliverance.* Conduct them, O Lord, to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, De Profundis, &c.

TUESDAY.

TUESDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of that *precious blood which trickled from thy divine head crowned with thorns*, that thou wouldſt give thy bleſſing to ſuch as are in the agony of death, and deliver from the fire of Purgatory the ſouls of ſuch of thy poor ſervants as are therein detained, but more eſpecially thoſe which *ſuffer moſt*. Conduct them, O Lord! to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, De Profundis, &c.

WEDNESDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of that *precious blood which ſtained the ſtreets of Jeruſalem, whilſt bearing thy Croſs on thy ſacred ſhoulders from thence to Mount Calvery*, that thou wouldſt give

give thy bleſſing to ſuch as are in their laſt agony, and deliver from the fire of Purgatory the ſouls of ſuch of thy poor ſervants as are therein detained, but more eſpecially ſuch as are *the richeſt in merits.* Conduct them, O Lord, to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, De Profundis, &c.

THURSDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of thy *precious Body and Blood*, which, on the Eve of thy Paſſion, *thou gaveſt to thy Apoſtles at thy laſt Supper*, that thou wouldſt give thy bleſſing to ſuch as are in the agony of death, and deliver from the fire of Purgatory the ſouls of ſuch of thy ſervants as are therein detained, but more eſpecially ſuch as, whilſt living, were *moſt devoted to the bleſſed Sacrament of the Altar*,

tar. Conduct them, O Lord, to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, De Profundis, &c.

FRIDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of thy *precious Blood ſpilt on the Croſs,* on the ever memorable and awful day of thy Crucifixion, that thou wouldſt give thy bleſſing to ſuch as are in the agony of death, and deliver from the fire of Purgatory the ſouls of ſuch of thy poor ſervants as are therein detained, but more eſpecially ſuch *as I have the greateſt obligations to.* Conduct them, O Lord, to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, De Profundis, &c.

SATURDAY.

SATURDAY.

"O Lord Jeſus Chriſt! I humbly beſeech thee, by the efficacy of *that precious Blood which guſhed from thy ſacred ſide when pierced with a lance*, that thou wouldſt give thy bleſſing to ſuch as are in the agony of death, and deliver from the fire of Purgatory the ſouls of ſuch of thy poor ſervants as are therein detained, but more eſpecially ſuch as, in this life, were *moſt devoted to thy bleſſed Mother*. Conduct them, O Lord, to thy glory, where they will bleſs and praiſe thee for evermore." *Amen.*

Our Father, Hail Mary, De Profundis.

A Prayer to be ſaid, each Day, after the De Profundis.

"O GOD! the Creator and Redeemer of all the faithful, give to the ſouls of all thy ſervants departed,

departed, *but more eſpecially that dear ſoul I pray for this day*, the remiſſion of all their ſins, that through the help of pious ſupplications, they may obtain the pardon they have always deſired, who liveſt and reigneſt world without end." *Amen.*

THE END.

ERRATA.

P. 34, l. 1. for *bleſs thee:* read, *bleſs theſe.*
p. 80, l. 2. for *born:* read, *borne.*

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